

The Order Of Melchisedek



"The Way of Holiness...the redeemed shall walk there."



ENOCH PENN

THE ORDER OF MELCHISEDEK

A MESSAGE TO THE NEOPHYTE

By ENOCH PENN

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"AND a highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, tho fools [unlearned], SHALL not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah xxxv 8-10).

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PRELIMINARY THOUGHTS

SOME may question why we say, "The Order of Melchisedek" when, in fact, it is the order of human development, and "Melchisedek, King of Salem," was but a priest of that Order, only one of the many members of the Order.

The order of human development goes on up from where man now is, on, on up to that Body in the heavens called Elohim (the Gods), that Body who, as a unit, constitutes God the Father, the Creator, and of whom Jesus claimed to be one.

The writer of the Epistle to the Hebrews claimed that Jesus not only is a member of the Order of Melchisedek, but that he is a High Priest, and not only that he is a high priest of that Order, but that he is to remain a high priest forever.

Since Jesus is a high priest of that Order, and we are to follow him, then he is to lead us into that Order. And since those who follow Jesus are to become members of that Order of which Jesus is a high priest, and as Jesus refers to his followers

as his church, then we perceive that the Church of Christ is to be composed of those who are members on the earth of the Order of Melchisedek. We say "is to be," for the Church of Christ is not yet organized on earth.

We quote from H. E. Butler: "When Jesus came the land was filled with (occult) societies to a far greater extent than now; he let that matter entirely alone, and taught righteousness purely and simply (that is the only safe way), for he knew that the order of the universe itself is based upon these high and holy principles, and that all who see righteousness in the sight of these divine laws will be brought into the knowledge of that Celestial Order of the Solar Circle, then known to the few by the name of its earthly head in Abraham's time, Melchisedek, called "King of Salem."

While we say that it is the Order of Human Development, yet we must particularize and limit it to those souls who have grown to where they seek, by learning and living in harmony with the laws involved, to rise above this limited physical consciousness into a consciousness of that higher life vaguely designated "The Spirit-world."

This Order, then, is called by the name “Melchisedek” because Melchisedek was the only member of that Order whose name was known, until the writer of Hebrews declared that Jesus was ordained “an high Priest forever, after the Order of Melchisedek.”

If Jesus is a high priest of that Order, and also is one of the Elohim, one of that Body of Spiritual Souls who constitute God the Father, then that Order, as the order of human development, claims as its members those who are followers of Jesus up to and including that Body of Intelligences whom we call “God,” “God the Father.”

Because there are so many styles of minds—for we may say that every individual mind differs more or less from every other mind—it becomes desirable at times to repeat and reiterate the important points, the fundamental truths and principles involved in the regenerate life, for thereby some are enabled to grasp these truths as they otherwise could not.

One vital point for the neophyte is to obtain a clear perception of the fundamental truths and the

essential facts involved. To this end the aspirant for admission into and attainment in The Order of Melchisedek, should at times go carefully over in mind all the fundamental facts perceived. This will not only fix these facts in the mind, but at the same time the careful, critical repetition of them will show whatever of weakness and incompleteness there may be in the conceptions and reasonings, or whatever may be lacking to form a complete and coherent system of thought. A clear perception of the vital truths of the regenerate life is necessary to enable one to put them into practice as the laws of one's life with any degree of certainty of gaining the desired results, for, from imperfect and faulty perception and, consequently, incomplete understanding, there must follow mistaken action and lack of progress—even as a traveler, not knowing the direction of his destination, may wander far and long.

While the fundamental truths of the Christ-life, the regenerate life, are the same to all and for all, yet the peculiarities of some minds, because of their natural bent in certain directions, will demand a more insistent attention to certain particulars.

In attempting to enumerate the vitally important facts we can at best only suggest them to the mind, it must remain for the neophyte to perceive, to consider, to digest, to understand and to apply them.

The first fundamental fact to be perceived and thoroly grasped is the purpose in man's creation; and the question arises, What is the purpose of the Creator in me? for what was I made?

We read in Genesis that God's purpose concerning the man whom He made was that he should become like unto his Creator, and then help the Creator to carry on his work. While this remains a general truth, and should be so grasped, yet we perceive that because a man is not fitted to fill a woman's sphere of service, the answer to her question, "What shall be my function in the Divine economy?" is not the same as man's. We perceive also that each of the twelve signs have their particular aptitudes and capabilities. In other words—Nature specializes, and each individual should try to perceive and to prepare to serve in that function or sphere for which he or she is best adapted; even as persons who in the work-a-day world find life

more satisfactory in every way if they find and engage in the work for which their nature is best fitted.

The second fundamental fact to be grasped is the method whereby man is to reach the ultimate designed for him, that he may, so far as he can, apply himself so as to hasten the attainment of that ultimate. Some may reason that it is fate, due to karma, that one cannot rise much above the common level, but if this were wholly true, why are we taught, advised, admonished and threatened?

In answering the question as to the method of operation whereby the creative purpose is being fulfilled in man, we perceive two different things: The first is that the physical man began on earth as a crude creature, coarsely organized, and with but little mental capacity. And that thru ages of experiences and effort he has now developed an organism capable of sensing, and a brain capable of thinking, therefore of knowing, things not before possible to him.

And, second, added to these things the sad experiences of "man's inhumanity to man" has compelled him to think and has thus developed a moral

sense which begins to fit him to regard and act for the general good, in that he is recognizing and becoming more and more regardful of the rights, and even of the welfare, of others.

We believe that there are now many who have so far developed mind and righteousness of character that they now have the ability to attain the ultimate for which they were created.

While we perceive this general trend of the race toward keener sensibilities, a more capable intellect, and a better moral sense, yet we perceive also that all these came without any particular intent or thought on the part of the individual to attain them. Forcing circumstances have been man's severe driver and teacher, and he has advanced and developed largely because urged on by fear of pain and enticed by hope of pleasure.

But the prophets of Israel came houlding and teaching to the chosen few a cult differing in spirit from all others. This esoteric cult—for apparently it was not openly taught, not even in Israel—was lost, and was restored by the Lord Christ, but, unhappily, it has again been lost to the Christian people.

The two great truths, or natural facts, which the prophets of Israel and the disciples of Christ held as the sacred and essential things for them to know are, first, that there is a more subtle life, which is interior to the life that makes the physical man live, which life is more refined and pervades all space, a life which they termed Holy Spirit. And they declared that a man can become conscious of and live from that more interior life, (which includes meeting and associating with the inhabitants of the Spirit-world,) and that the consciousness gained by living from that Spirit-life is permanent; and that permanent state of consciousness they termed "eternal life."

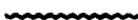
The second great truth which they held most sacred and which was guarded most carefully is that there resides in the substance of procreation, in the seed, a power which, if the seed is retained in the body, will in time, cause the soul to awaken to a consciousness of and in the realm of soul, and afterwards, in the realm of Spirit, the realm where dwell those Intelligences who are the creators of man, whom they worshipped as God the Father.

This fact that there resides in the seed of man

a power which could be used to lift man into higher states of consciousness was the material foundation-stone of the Christian religion, it was “the stone that the builders rejected”—rejected by the Jews first, and afterwards by the Christian Church.

Because the masses were not ready to receive and utilize this great truth it is to be found in the Scriptures almost wholly in hints and parables and allegories. The writings of the disciples of Jesus show that He taught it to them. But in the main they gave this truth to only the chosen few.

Then, the natural law that the substance of procreation, if retained in the body, feeds the soul and causes the faculties of the soul to awake, and gives to man the ability to become conscious in both the realms of the soul and afterwards of the Spirit, is a fundamental truth to be grasped and realized by those who would follow Jesus in the regeneration, into the new birth—those who would be “born again,” born of the Spirit.



There is also an essential law of mind to be grasped—it is that the life, and, consequently, the consciousness of the individual, becomes qualified

by the spirit of whatever is thought about, particularly by the spirit of that upon which the "inner attention" is fixed; therefore to attain to definite results the attention must be fixed upon the things desired and striven for.

These fundamentals to be grasped and acted upon will be found to be vitally important to those seeking the regeneration. The knowledge alone of these things without putting that knowledge into practice amounts to nothing. To accept them as the fundamental facts of life and to live in harmony with them will in time bring the neophyte into a consciousness of and into unity with that Body of God-men and God-women in the Spirit-world who constitute "The Order of Melchisedek."

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THE FIRST DEGREE

CHAPTER I

We feel that it would be of interest to many, and serve an important use as well, if we give some idea of what is implied by attaining to degrees in the Order of Melchisedek.

Here and there, thruout the writings of H. E. Butler, there is mention, and especially in "The Goal of Life," there is a lengthy description, of the Order of Melchisedek. And those who are striving for the regeneration are given to understand that as they follow Jesus in the regeneration they are passing from one degree of attainment to another in that Order. Also, the writer of Hebrews gives us to understand that Jesus was called of God to be "an high priest forever, after the Order of Melchisedek." And, therefore, those who are living the regenerate life are, by virtue of that fact, accepted as neophytes seeking membership in that Order.

In the first place, they who are neophytes are

those who are developing from the state of carnal consciousness, which is the state of the normal person who has no real knowledge or consciousness of Spirit, into a state of consciousness of Spirit and of those personalities who dwell in the Spirit-world.

Because it is the purpose of the Creator that man shall develop into Godlikeness of character and of powers, which includes an ever increasing knowledge of Spirit and of the Spirit-world, whenever and wherever a man determines to live in harmony with that Divine purpose, and begins to do as he feels that God would have him do, he is then where those in heaven who are watching over the affairs of men can begin to render him definite help. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth (changes his mind), more than over ninety and nine just persons, that need no repentance."

While we have every reason to believe that any person who is trying to do God's will, no matter how ignorantly, will at once attract the attention of the watchers in heaven, yet it is only when that effort is being made in harmony with the law that that one is accepted as a neophyte by the Order of

Melchisedek; there must be an earnest desire on the part of the person to know and understand the creative purpose and method, and a desire and effort to work in harmony with those in the Spirit-world for the accomplishing of that purpose. And the primary law involved is this:

Every lunar month when the moon enters the sign in which a person was born, there is given to every person who has reached puberty a psychic germ, a portion of new life. This life is a gift of God. It enters the seed, the reproductive substance that is in the seminal vesicles. This new life is difficult for one to control, and is commonly lost, but if that seed is retained in the body the life, or soul-germ, that is in it becomes added to the sum total of the soul-life of the person. And the Bible gives us to understand that unless a man retains his seed he cannot become conscious of that interior and more refined life, the Holy Spirit. And this natural process gives the soul the ability to grow each month nearer to the Godlikeness designed for man at the beginning. This foundation-stone of the regeneration, "the stone that the builders rejected," is, that the substance by which man generates off-

spring, if retained in the body, will regenerate himself.

Therefore whenever a person perceives this truth and accepts it as a truth, and begins to retain his seed in his body, he then begins to live the regenerate life, begins to follow Jesus in the regeneration; and because in doing this he advances toward the condition of Him who is made a "high priest forever, after the Order of Melchisedek," he becomes a neophyte of that Order.

Therefore, those who have perceived and have accepted and are practicing this first step in the regeneration, and have covenanted within themselves that they will make it the business of their lives to follow on in this line of effort, and who do what they can to help those in the Spirit-world to accomplish this work, are accepted by those in heaven as neophytes seeking admission into the Order of Melchisedek.

Because of the law expressed by the words, "Are they (the angels of God) not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" we know that there is sent to each one having taken this step an angel watcher,

a guardian angel, whose business it is to guide and to lead the neophyte in the way.

Relative to being guided, least the neophyte be led astray by false leadings, that guidance will seldom come except as an inner perception. Often person will say, "If I had only followed my impression, everything would have been all right."

The letters given to John on Patmos to be sent to the seven churches in Asia, are messages to the neophytes in the seven degrees of attainment, and the church at Ephesus represents those of the first degree; and the message to Ephesus is to the neophyte of the first degree.

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come

unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans which I also hate.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh (the power of the generative urge to cause him to lose his seed) will I give to eat of the tree of life, which is in the midst of the paradise of God."

There are several things to be noticed in this message to the neophyte: Thou hast tried them which say they are apostles, and are not, and hast found them liars." We all know of the many teachers before the world to-day who claim to teach spiritual truths, even the truths of the regeneration and the Christ-life, and in his search for the knowledge he needs, the neophyte examines these teachings, and the Spirit of truth within him causes him to perceive wherein they are false.

Again, the attention of the neophyte is called to the danger of losing his zeal and becoming discouraged. Many have written us of their discouragement because their efforts to control the seed are unavailing, and the neophyte is admonished to

hold fast his zeal.

And again, “Thou hatest the deeds of the Nicolaitans, which I also hate.” The Nicolaitans held theirs wives in common.

The promise “to him that overcometh” that he shall eat the fruit of “the tree of life which bear twelve manner of fruit, and yields (one of these twelve manner of) fruit every month,” refers to the fact that after a man retains one germ of life, the next month a germ of the preceding sign ripens and in this way the successful one receives of the twelve qualities of life of the whole zodiac and begin to grow into a perfect, a complete man. For the unregenerate man may be said to be only a twelfth part of a man.

For the sex-function is “the tree of life in the midst of the garden.” And when after prolonged efforts he fully retains his seed, he begins to receive into his organism, month by month, of the twelve different “manner” of life which God gives to man month by month, the “twelve manner of fruits” borne by the tree of life: he then appropriates—figuratively, “eats”—of the tree of life.

One may ask why it is necessary to retain the

seed? The reason is that the body is a machine that responds more or less to the impulses of the universal life in which we live and which plays upon it. And the ability of the body to respond to the impulses of that life is determined by the amount of life of our own that we may have; and the amount of life of our own which we have is dependent upon the amount of seed which has been retained.

And when a man has full control, has overcome fully the power of the serpent to bind him and to waste his life-forces thru the generative impulses, he then can say, "I am a member of and have attained fully to the first degree in the Order of Melchisedek."

In the process of initiation into the first degree of the Order of Melchisedek, the neophyte is tested to prove to what extent he is ignoring the pleasures of the senses in his seeking to obtain the fruit of the tree of life.

THE SECOND DEGREE

CHAPTER II

In the foregoing chapter we tried to give some idea of the condition requisite for attaining and advancing in the first degree in the Order of Melchisedek. In one way this condition may be said to be a perception of the fundamental truths of life, the fundamental truths of Christ's teachings, and the practice of these truths. This perception and practice will enable the neophyte in time to lay hold of, and to retain, the God-given life, and thru that newly added life to grow toward the Godlikeness determined for him at his creation.

We have reason to believe that it is not possible for anyone to ultimate the first degree of attainment in this Order without beginning and advancing some distance in the second degree; because that which is gained in the beginnings of the second degree enables one to ultimate the first.

In the first degree the neophyte uses the creative principle "Force" to enable him to perceive the

truth, so that he may begin to walk the path of life. Using the principle "Force" in this case implies turning it from its uses in the generation into its uses for attainment in the regeneration.

In the second degree he begins to take control of and to use the principle of "Discrimination." Discrimination is that faculty whereby we perceive differences of kind and quality. Discrimination causes us to accept and to hold to the one, and to refuse and to repel the other. Therefore, by this principle, we determine the difference between the good and the bad, the right and the wrong.

Thruout the Bidle we read a great deal about that which is "holy" and that which is unholy or "unclean." The term "holy" is properly applied to that which is devoted to, or set apart, unto God's service. Frequently sincere piety is called "holiness," but a holy man is one who separate himself apart from all worldly interest to God's service, who makes it his one interest to know and do God's will.

The ideal of holiness was held before the children of Israel continually. Not only in their religious rites and ceremonies, but they were not per-

mitted even to wear a garment made of wool and flax mixed; they were not permitted to sow mixed kinds of seeds together in their fields; they were not permitted to plow with two kinds of animals hitched together. And, in other ways, the thought of things that were holy and therefore permissible, and those things that were unholy and therefore forbidden, was held before their minds, and the thought that they were a holy people, set apart, and that certain things which were right for others were not right for them, for they were God's people. The heathen, who were not God's people in the sense of having covenanted to serve him, might do as they pleased, for they were simply children of nature as were the animals. But Israel having bound themselves in covenant relation to God, were a holy people, and must carefully regard certain things as being right and proper for them, and certain things as being wrong.

Speaking in general terms, the holiness of the children of Israel, like the holiness of the people of to-day, was not real, but was only pointed to by rites and ceremonies, sometimes mentioned but not understood and, consequently, not practised. As

Joshua said to Israel, "Ye cannot serve YAHVEH, for he is an holy God. He is a jealous God. He will not forgive your transgressions nor your sins." As Israel did not perceive what constitutes holiness (and neither does the Christian Church to-day perceive it), it is well for us to consider, and by the exercise of the principle of Discrimination perceive and understand just what is included in the term "holiness."

In a way the tribe of Levi was a holy tribe, in that they alone were chosen and set apart to serve God in the Tabernacle, and in the Temple. And, as a tribe, they illustrated the idea of holiness in that it was their business, so to speak, to stand between God and the people. And because they were thus set apart to God's service they were not given possession among the other tribes; for, as God said, "I am their portion."

The mother of Samuel, the Seer and Judge, promised God that if he would grant her a son she would devote him to God, or to God's service. Her prayer was granted, and when the child was weaned she took him to the tabernacle and left him there. Because he was devoted to God she had not a moth-

er's right in him; he belonged to God, he did not belong to her. And we begin to perceive here that to be holy, or devoted to God, is to be and do as those who are not thus devoted are not obliged to be and do.

A vital feature of a holy life is to keep the Ten Commandments. For these commandments are the rules of life which one must live up to if one would be holy. Again, these commandments are laws that are in force in heaven: and they will be the laws of the kingdom of heaven when it is established on the earth. And one who does not learn and keep these commandments in all their bearing and implications may not abide in the kingdom of heaven.

When the young man came to Jesus and asked him what good things he must do to gain eternal life, Jesus said to him, "Keep the commandments." And when the young man said, in effect, "I have done so," Jesus said to him, "Go; sell all thou hast, and give it to the poor, and come and follow me." This the young man could not bring himself to do, for he was very rich. In other words, his wealth was the power, the god, in which he trusted for his earthly good. This test showed that he was not

keeping the first commandment.

We read a great deal these days about demonstrating prosperity, vibrating prosperity, *et cetera*; but they who spend their time demonstrating prosperity do not realize that they are worshipping “the gods of gold and silver, the work of their own hands.”—That material wealth is their God, is the power upon which they depend to supply their needs.

One reason why those in generation so earnestly seek material prosperity is the fact that the loss of the seed brings, among other things, a consciousness of death, and a fear of want. Those who have separated themselves unto God’s service should seek first the kingdom of God and his righteousness, and know that (if they honestly do their part) all the necessities will be provided for them.

He who would serve God in holiness of life may not stipulate prosperity. Usually, if not always, poverty and not prosperity is the lot of those who would live a holy life. When the prophet described the one “despised and rejected of men; a man of sorrows and acquainted with grief He was oppressed, and he was afflicted In

his humiliation his judgment was taken away," he was describing the one who had set himself apart unto God, who had devoted himself unto a holy life. The reason for this suffering appears to be that the holy one is living contrary to, and out of harmony with the laws and impulses of the world-life which makes his body live.

While the people have not understood that being devoted, or set apart, to God's service, meant to be set apart *from* generation, yet in the first degree of attainment the neophyte is striving to overcome the power of the generative urge in his own body. Therefore, in the first degree of attainment there is not only the ceasing of the generative act, but the killing out of the generative desire and impulse, yet one should not prevent the normal functional activity. For the sex-function in its normal activity is the supplier of vitality to the nervous system, and especially to the brain.

In the second degree there is not only the effort to overcome the generative impulse and its results in the body, but to learn of and to avoid all those sensations, impulses, emotions, thoughts and relationships that lead up to and cause those impulses.

So we see clearly that being holy is not only being set apart **TO** God's service, but being set apart **FROM** generation and all that belong to generation.

There are many to-day who have learned by bitter experience that to try to live a holy life brings upon them the condemnation, and even the scorn and hatred, of those who once were friends. Jesus did not say in vain, "Think not that I am come to send peace on earth: I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." In these words Jesus but stated the simple facts. And while Jesus declared that a man may not dedicate himself to God's service and make that an excuse for neglecting his true obligations to his parents (see Mark vii 11), yet he showed in his own life that he disregarded the ties of blood relationship. The ties he recognized were those of mutual holiness of life.

There is one command that those who seek to overcome the power of the generative forces over their own bodies must obey if they would succeed. It is: "Thou shalt not commit adultery." And Jesus said that if a man looks lustfully on a woman he commits adultery. And the neophyte will find that not only his desires directed toward a woman, but also the desires of a woman toward him, will commonly cause him to fall. The reason for this result is that that desire causes more or less of an interchange of life and consequently of the impulses. The neophyte must so shut his sympathies from all who belong to generation as not to share in their life-currents and desires.

While the term "holiness" is in common use among religious bodies to-day, yet so far as we know there is not before the world to-day, any religious body that holds before its people and urges upon them the practice of holiness of life.

To shut off all sympathy from every person and thing pertaining to "this world," only that they must sustain the body—or, as it is in the Bible, relative to keeping the Sabbath, "save that every man must eat"—is something that to-day will bring con-

damnation from many professed Christians as well as from others.

When, thru the exercise of Discrimination, we see that the Ten Commandments are the laws of the kingdom of God, which laws a man must keep in all their implications if he would live a holy life and so enter the kingdom of God, then we begin to perceive something of the meaning of the words, "Be ye holy, for I am holy."

When one lives a holy life, then the holy ones in heaven will recognize him as one of them, and will associate with him as a fellow. And when the neophyte on returning to his room after his day's work finds there a heavenly visitant to welcome him, and when he sees God's angel standing by his bedside on awakening in the night, then he may know that to the limit of his knowledge and understanding he is living a holy life.

Now the neophyte begins to understand the words of the prophet, "And tho the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a voice behind thee, say-

ing, This is the way, walk ye in it, when ye turn (from the path) to the right hand, and when ye turn to the left." And he begins to find that as he attains to holiness of life the angel watchers are his companions.

The message to the neophyte in the second degree is: "These things saith the first and the last, which was dead, and is alive, I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, and yea shall be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

"He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death."

We note the words: "I know thy works, and tribulation, and poverty (but thou art rich)." He who lives a life of holiness begins to ignore material wealth, and the words, "thou art rich," imply that he has been putting forth his effort to gather

spiritual riches. And of “them which say they are Jews (the people of God) and are not”—how often he meets those who claim to be living a life devoted to God’s service; but he soon perceives when it is not true.

Sometimes one professes to holiness of life, not understanding what holiness is, being self-deceived, and there are those who are not sure of themselves, of their standing, for it is not always easy to perceive the limits of the way of holiness, and this gives meaning to the words of Jesus about the way of life, “few there be that find it.”

Then the neophyte is warned to expect adversities, antagonisms, even imprisonment, and is admonished, Be thou faithful unto death;” the death, or the complete subjugation, of the carnal nature—that he may live in newness of life,—“and I will give thee a crown of life.” For he who has attained the fulness of the second degree, to perfect holiness, has eternal life.

When holiness of life is attained and maintained Jesus will come as he promised and make himself known to the neophyte: “He that hath my commandments, and keepeth them, he it is that loveth

me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself (show myself) unto him." And in due time Jesus will introduce him to the Body of those Holy Ones who are eternal in the heavens, Yea, even to God the Father. As he said, "Whosoever therefore shall confess me before men, him will I confess (introduce) also before my Father."

In his prayer to the Father, Jesus said, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." Therefore, when the neophyte has attained to holiness of life, and Jesus has made himself known to him, and has shown himself, and has introduced him to the Father, whether in the body or out of the body, he has an eternal consciousness; which implies a state of eternal progression.

THE THIRD DEGREE

CHAPTER III

IN one way, we may say that the steps of attainment in the Order of Melchisedek are steps of preparation, a system of culture, fitting the neophytes for the gathering together into one Body to form the kingdom of God on earth, and, as well, they constitute a preparation for living among the angels. Or, more correctly, they teach a system of ethics, or training in behavior, that will permit the angels of God, and the Holy Ones who, as a Body, constitute God the Father, to come and associate as friends with man. This is shown by the words in Revelation xxi 3, "And God himself shall be with them." And "The tabernacle of God is with men, and he shall Dwell with them," is a clear declaration that when men have advanced far enough in the seven degrees of the Order of Melchisedek, and have gathered together to form a social order like that in heaven, then the Holy Ones in heaven will not only at times appear to men, but will come and

ABIDE among them as a father with his children. And so we begin to perceive that the third step of attainment for the individual is to perceive the difference in all particulars between the order of this generation in which we now live and that Divine order of life in heaven, and to reject the order of generation, and learn and accept and live in accord with the Divine order.

We know but little of the social state in heaven. But the Ten Commandments were given to Israel in order that they might train themselves to live so as to become the people of God in fact as well as in theory. It follows, then, that these laws are in force in the Spirit-world, and that nothing is done there that is contrary to the spirit of them. Jesus said that in that world or age, when the order of regeneration, the kingdom of heaven, is established on earth, they "neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels."

It stands to reason that that social order which is to be established on the earth, and which is to be composed of those who have become sons of God, those who have attained to true holiness of life, and

who have fitted themselves to dwell among the angels, and whose social order is patterned after the social order in heaven, has in it nothing pertaining to generation.

In the generation two marry; these two separate themselves from others and form a center of their own, a home. The home, then, as we now know it, does not belong to the Divine order of the regeneration. In the generation a man says of a thing, "That is mine," and the constant struggle is to gather means of subsistence for himself and for those whom he recognizes as his own. He strives to do this because generation causes those engaged in it to have a constant fear of want.

Shortly after Jesus went away, his disciples, apparently in an effort to organize a social order patterned after that in heaven, brought their separate possession together to be used for the common good, imparting them "as every man had need."

Many attempts have been made in the past by different persons to found communities where all their possessions were held in common, and while a few of these attempts have been more or less successful for a time, yet it is generally recognized

that such a social system is not practical. Neither have we reason to think that it can be made a success until those who have followed Jesus in the re-generation to where they have attained to Divine sonship gether together and, thru a knowledge of Divine law and method, form a social State patterned after that in heaven. And the forming of that Social State is figured in Revelation in the words, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven."

We perceive that the neophyte in the third step of attainment must gain a perception and an understanding of all that belongs to the social order of generation and reject it, overcome its power to bind him; and at the same time to gain a knowledge and understanding of the Divine order, the social order in heaven, and train himself to live in accord with the rules of that order so that the kingdom of heaven may be formed and established upon earth.

One asked of an angel who stood before him, "When will the kingdom of God come?" And the angel answered, When men are able."

It appears that when spiritual truths are pre-

sented to the mind of man, the carnal mind always perceives them as a means to gratify the senses. But thru lack of knowledge of the laws involved, and these laws not being learned and applied, the good hoped for is not realized, but always evil results, even destruction, follows. This is implied in the words of the prophet: "The ways of the **LORD** are right, and the just shall walk in them, but the transgressor shall fall therein." And it is for this reason that the spiritual truths presented in the Bible are so hidden by metaphor, symbolism and parable that only those who have in a measure experienced them can understand.

Jesus impressed upon his followers the thought that God is their Father, and to strengthen their realization of it he admonished them to "call no man your father." But no one can properly say "God is my Father" save he is following Jesus in the regeneration. And when the social system of the regeneration is established on the earth, a system, or State, formed by and of the sons of God, then all that belongs wholly to the domestic life will be done away among them, for they will all be brethren, sons of God.

To the neophyte struggling to overcome in himself all that belongs to the order of generation, and earnestly trying to see, know and understand and to live in harmony with the Divine order, comes this message: "These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which things I hate. Repent; or else I will come quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."

We perceive that even among those neophytes seeking Divine order there are those still besmirched with the doctrine which has been given, and is still being given to the Western people by those of the East, that thru fornication spiritual development may be attained. It was this practice that Balaam adviced Balak to induce among the Israelites by the women of Midian. And some of the neophytes are still holding to the doctrine of the Nicolaitans.

“To him that overcometh (the old order of generation) will I give to eat of the hidden manna.” For, up to this time, because of the disorder and confusion in the world, and the fact that the neophytes are scattered, they may be denied the means for attaining immortality in the body, yet Divine justice demands that the development of the soul be not hindered, and this “hidden manna” is that food whereby the soul continues to grow—even tho surrounded by the most adverse conditions—into a fuller and yet fuller consciousness of God and of the heavenly world, and of his own spiritual nature. For this “hidden manna” is the love-life from the heavens given to the neophyte because he is worthy.

To the faithful neophyte comes the promise, “I

will give him a white voting peble." The prophet wrote, "The Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." And again, speaking of God, "Who performeth the counsel of his servants." These statements refer to the fact that when the neophyte has advanced far enough into Divine order he is given a voice in the councils of heaven. This was illustrated when the LORD told Abraham that he contemplated destroying Sodom, and when Abraham plead for mercy for Sodom, the LORD listened, and granted all that Abraham requested. Abraham had, so to speak, "a white voting pebble," a voice in the council of the Almighty. This idea that a man can attain to where God will listen to him when he will not listen to another, was further illustrated in the incident where Abimelech took Sarah to be his wife, not knowing she was Abraham's wife. And God said to Abimelech, "I know that thou didst this in the integrity of thine heart. . . . Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live." That is, God knew that Abimelech was innocent of intentional wrong; but, he did not say that he would be

forgiven if he prayed for himself, but if Abraham, who was a prophet, prayed for him, he would not die, but would be forgiven.

We are not here advancing the idea that the prayers of an ordinary person are not heard, for they are; but they are not always answered, since they are usually selfish request, and commonly out of harmony with the Divine purpose. In that case, tho the prayer is not answered, there is sent to the petitioner a comforting sympathy by the watchers. But when the neophyte attains to Divine order, not only are his prayers heard, but because of his fuller perception of the Divine order and will he prays only for those things that are in harmony with the Divine purpose, and his request are accepted as the suggestions of a fellow-mind, and worthy of consideration. This is in harmony with the statement in I John v 14, "If we ask anything according to his will he heareth us." That is, God's will is expressed in his purpose; therefore, if we ask for those things which tend to the futherance of the Divine purpose on earth, that prayer will be granted. We remember that Jesus said to his disciples, "If ye ask anything in my name, I will do it." The angel

said to Mary, "Call his name Jesus (Savior), for he shall save his people from their sins;" then if we ask for those things needed for the salvation of the people,—ask in the capacity of a savior of the people, the request will be granted.

As the noophyte overcomes the old order of generation and attains to the order of the Divine life, he may be said to have attained his majority, and he has a vote in the councils of the Elohim.

And as the neophyte attains to a perception, understanding and practice of a life in harmony with Divine order as it is to be established on the earth, in answer to the prayer "Let thy kingdom come," he advances in the third degree of attainment in the Order of Melchisedek.

In the process of initiation into the third degree of the Order of Melchisedek the neophyte is tested to show how clearly he perceives Divine Order, and is submissive to Divine judgment and justice.

NOTES

CHAPTER IV

No doubt there are many questions that arise in the minds of some of those who read this series of chapters on the Order of Melchisedek. Perhaps the first question in the minds of some is, Why in the messages to the neophytes are there denunciations against some of them regarding the opposite sex?— if they are striving for the regeneration, what have they to do with the opposite sex? There are several reasons. The study of the truths of the regeneration of necessity leads the mind into the mystic, the occult.

We would say here that the Christian Church has turned away from the study of the mystic as being something that belongs to a life of evil. Doubtless the knowledge of mysticism is oftentimes perverted to evil uses. But in turning away from the mystic the Christian people have at the same time turned away from the study of the spiritual. They should consider carefully the words of the Spirit

of God thru the prophet: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest unto me." And again, "The people that do not understand shall fall."

When one looks into occult literature to any extent, one finds therein the idea of companionship with the opposite sex set forth as a means of development. And the simple fact that woman so fills man's life as mother, sister, friend, wife and daughter makes the thought of her being a help to him easily acceptable. And, as well, on finding in the Bible the same thought expressed in the words of the Creator, "I perceive that it is not good for man to be alone, I will make him a helpmeet before him," causes the neophyte to wonder about the matter. The interest in this is strengthened by the desire on the part of the man for the comfort and strength to be obtained from companionship with woman, as well as the desire on his part for the hoped for attainment. And on the part of the woman there is usually a more intense desire for the same love and companionship.

There is another point to be considered: it is

that the neophyte does not begin at the first step and learn that step thoroly and then go on to the next; he is obliged under the circumstances, to take up all that his mental and moral development show him he should. For this reason he begins the work on the next two steps while he still may be only in the beginnings of the first step.

As a rule the neophyte stands largely alone, usually with no one to go to for information or with whom to compare notes. And at times he is almost bewildered by the many perplexing questions and conditions and paradoxes that arise. Still, in his inmost heart of hearts, so long as his one desire is to do right, he has a sure guidance, if he will only watch and follow it carefully. We say, he has a sure guidance, because in striving for the regeneration he is striving to bring himself into harmony with the great purpose of the Creator relative to himself, and for this reason he receives in a special manner the attention and watchful care of those in heaven. Perhaps the safest motto he can adopt for his guidance in his dealings with others is, "Better to be wronged than wrong." He will find, however, that this guidance often leads him where

he would not go, because often to follow it offends the carnal nature which, heretofore having been master, must now be compelled to become servant, for the nature of the carnal mind is to refuse and to ignore and be at enmity against things spiritual.

In the first three steps the neophyte is not only learning and applying in his life the fundamental truths of the regeneration, but is striving to see, to know, to understand and to overcome, the evils inherent and growing within himself, within his own nature. If he only could overcome all these evils before taking the fourth step his pathway would be much brighter and smoother, and his hope of being able to pass thru that step would be surer. For all these first three steps, and the labor required in them, is but a preparation for the great task to be undertaken in the fourth step. We repeat: The first three steps, the overcoming and mastering of the sex-nature, the attainment of holiness of life, and the—at least, partial—perception and understanding of the Divine Order as it is to be when established on the earth, and meanwhile, gaining a knowledge and understanding of the fundamental truths, are but preparatory to taking

the fourth step.

Broadcast over the world to-day is being spread the thought that it would be well to gather up the best part of the different religions, and of these exalted teachings of ethics and morals so obtained form a new world-religion. This thought appears to carry great weight with some minds. And the thought is that to combine the best of all religions into one religion must result in giving to the world a religion better than any other in existence.

If the object in combining the best in all the different religions is to formulate a religion teaching the highest and most exalted ethics and the most sublime code of morals, in order that a higher civilization may be builded on the earth, certainly there appears upon the surface at least, no reasonable argument against it.

There are those who claim that the moral and ethical code of the Oriental religions is not excelled by that of the Christian religion. And some even declare that in some particulars the precepts of the Oriental cults are superior to those of Jesus. But we have to say that the religion of Christ is not simply a system of morals and of ethics—essential

to the well-being of the individual and of the race as these things are—it is something vastly more! And tho men were to gather out of all other religions the best and noblest, and add to these the ethics and morals of the Christian religion, and of these form a new world-religion, a religion that would greatly advance our present civilization, we would still be unmoved in the realization that the true essentials of the Christian religion would be left out.

Many sincere Christians, as well as others, may never have perceived that a life in accordance with even a high and exacting ethical code, and a code of the most exalted morality, is not enough to enable one to attain the ultimate which is held forth in the teachings of the Christ. For the real ultimate of the Christian religion is not simply an exalted ethical life, and an exacting moral life, with the hope of entering a realm of peace and happiness after the death of the body, the common belief of the Christian world to the contrary notwithstanding, but it is the attainment by the effort and development of a higher and perpetual state and realm of consciousness. Which consciousness includes the

gaining a knowledge of, and the acquaintance and fellowship with, the intelligences dwelling in that higher realm of perpetual existence called Heaven, the Spirit-world. This entrance cannot be accomplished by the simple process of dying, for we see no reason for believing that dying adds life and capacity to the soul, these are something that can be gained only by the growth of the soul by means of the conservation of the seed and a receptive attitude toward that Spirit-life we aspire to, which will, in time, result in the awakening of the faculties of the soul and the ability of the soul to sense and to know Spirit and the inhabitants of the Spirit-world. And it was the purpose of those whose teachings are recorded in the Bible to show man the direction in which to apply his efforts in order that he might succeed in attaining a full consciousness of that higher realm and of association with its inhabitants.

The ultimates of the Christian religion cannot be attained by merely strict adherence to even the most exalted morality and ethics; were this so then man could attain to that ultimate of a higher and unending consciousness, eternal life, by his

own right doing, or, as it is commonly expressed, by his own righteousness. But man cannot reach that ultimate solely by his own righteousness, nor by the righteousness of another person vicariously applied, but only by a life of right doing plus the retaining in his organism the anointing life from God, given to him month by month—thus becoming anointed of God, christened a son of God—Who gives a portion of His life every month to every one who has reached puberty. Thus does God's goodness descend continually upon all, upon the just and the unjust alike. Therefore it is written, “By (God's) grace we are saved thru faith (in the God-ordained process); and that (saving is) not of yourselves; it is the gift of God.” Therefore again it is written, “The gift of God is eternal life.” And when there is enough of that eternal life from God stored within then the soul cannot lose its consciousness even tho the body dies.

We would be understood: without a complete ethical culture, and the truest morality, man cannot attain to an eternal consciousness, eternal life; but he cannot attain to that state by these alone. We recognize that righteousness, right doing, will

bring its reward, both in this life, and, we believe, in future lives. The ethics and the morality taught in the Bible, as well as the highest ethics and morality taught by other religions, are essential to the Christian life, but they are only preparatory measures to the attainment of the great ultimate held out by the Christ, which ultimate is the attainment of an eternal life among higher, immortal beings.

The essentials for attaining eternal life are the means and the methods which are taught in the Bible; not plainly, it is true, but more clearly, by the Lord Jesus Christ and his disciples than by the prophets of Israel. And these teachings have been made so plain in Mr. Butler's writings that even a child can understand them.

Thruout the millenniums past man has been engaged in the work of generation, and the labors and experiences in that work have developed in him a mind with the intellectual capacity to recognize and grasp the truths and the facts relative to the purpose in his creation and also the important facts about a higher realm of life, the Spirit-world.

The Creator's purpose concerning man is not that he should spend his existence in endlessly re-

producing his kind, but that he should develop into a Godlike being having of His knowledge, powers, qualities and attributes, and be accepted as a fellow among those Godlike beings whose home is in the Spirit-world; those beings who once were men, and who have traveled the same path that man is now traveling and must travel, until he becomes as they are.

Therefore, the work of generation is temporary occupation, lasting necessarily only until there is a sufficient mental and moral ability developed to enable men to know and to understand the purpose of the Creator concerning them, and to develop in themselves the will to accomplish that purpose. When a man develops to where he has been accepted among the Elohim as one of them, he must still continue to rise; for we can see no end to life, and no limit to man's development. "Gabriel! I one day shall stand where you now stand," exclaimed one upon whose intelligence there dawned the realization of man's unlimited development thruout the ages toward Godhood.

We note that the denunciations in the messages to the neophytes are against the practice of certain

doctrines that have been brought to America from the Orient. The coming of these doctrines to America and the teachings of the regeneration, appear to have been practically simultaneous. And the evidences are strong that the leading spirit-intelligences of this mundane sphere saw the rise in the West of the teachings of the regeneration—the putting into practice of the teachings of the Christ—and they began to bestir themselves to nullify and, if possible, to obliterate entirely the facts of the regeneration from the minds of the awakening people, by offering them thru various channels, especially thru those in India who are versed in occultism, something that appears to the uninformed mind to be just as good as the regeneration, and more easily attained.

But one cannot by following the philosophy of India, rise out of and beyond this mundane realm into the Spirit-realm.

Many of the Israelites were led to worship the gods of Canaan, and we may reasonably assume it was because they did not perceive or understand that there was any material difference between such worship and that taught them by Moses.

The fact that the code of ethics and morals taught by those of and from India appear upon the surface to be equal, and to some minds superior, to those of the Bible, largely blinds the eyes of the people to the real difference between these religions.

By careful discrimination we perceive that the teachings from India, and the tentatively proposed efforth on the part of some to gather out from all religions what appears to be the best portions of each, to form these parts into a new world-religion, are efforts abetted by the malevolent spirit-intelligences in the astral to hide from the eyes of the people of America the light of truth, the truths of regeneration, the gospel of the anointing, the gospel of Christ, the good news of the anointing, that is now being offered the people.

We are not saying these things in the spirit of antagonism to any person or body of persons, for each religious system appears to have been given to a people who needed its teachings, and therefore is the best for that people, therefore, tho we reject certain religious teachings, and may state our objections frankly, yet we do not try to take a false

belief from those who desire to keep it.

We do not try to convert, we try only to show the facts. Having offered the truth to the people our duty is done. When we place before the minds of the people the vital points of the Christian religion as offered in the Bible, we must leave them to accept or reject as they see fit. After the Christ had spoken to the people, at times he would say, "He that hath ears to hear, let him hear." As much as to say, "If you can grasp and accept it, well and good; but if you cannot grasp it, it is not for you."

Of necessity the advancement of the race demands a religion, a formulation and presentation of the vital truths of life, that is more and more nearly absolutely correct. And we can imagine no truer religion, or system of truths, than one based upon a knowledge, understanding and obedience to the laws of life which makes man live.

As the neophytes get control of the sex-function, some of them find that the soul begins to awaken, so that at times on going to sleep, the soul consciously goes out into the astral or soul-realm, and there has experiences, some of which may be

fully retained in memory and understood, or so dimly and partially retained that, on awakening, the neophyte says, "I had a strange dream."

The different steps or degrees of the Order of Melchisedek are marked by initiations. The soul is taken among those who are members of that Order and put thru initiations and, with each initiation, is given a word and a grip—by these the neophytes can identify each other. Relative to these initiations into the Order of Melchisedek, some of the Initiates do not, on awakening, bring back into the external consciousness as full a memory of the proceedings as do others.

The things in the astral world are commonly patterns for things to be manifested on the material plane; but in that realm there are many things that are copies of things in this world, and, apparently, to a certain extent, copies of things in the heavens. And here, again, comes an illustration of the words of the Psalmist, previously quoted, "The ways of the LORD are right, and the just shall walk in them, but the transgressor shall fall therein." For if pride, or egotism, remains in the heart of the neophyte, instead of being taken into the

Spirit-realm by those of the Order of Melchisedek to an initiation into the mysteries of that Order, he will be taken by the undeveloped malevolent intelligences (devils) of the astral realm and given a form of initiation which will deceive him into thinking that he is making great spiritual attainments, while in reality he is only being bound more fully by the psychic influences to this mundane sphere, and deceived by them in order that he may fall. Do not be deceived; if there is pride and egotism in the heart of the neophyte let him remember the words, "Be sure your sin will find you out." For, "God is not mocked." Only "The pure in heart shall see God."

THE FOURTH DEGREE

CHAPTER V

IN the effort to bring to the mind of the reader a perception of certain truths heretofore unknown to him, we are faced with the difficulty that a statement conveys but little meaning to the mind unless there has been had an experience that enables one to grasp its meaning.

If a child that was just learning how to add were to ask his big brother the meaning of the strange marks in his algebra, no amount of explanation would convey much understanding to the mind of the child. The algebra is a sealed book to the child, and must remain sealed to it until the rudiments of mathematics are mastered. This is also true regarding the teaching of the Bible.

Because men have not practised those parts of the Bible which they cannot fail to understand, they have not yet had those experiences which alone can make the rest of the teachings intelligible. To those who do not practise the teachings

of the Bible which they do understand the Bible must always remain a sealed book. But it is not sealed to those who put its teachings into practice, for that practice results in experiences which, step by step, make the rest of the teachings plain; but we can see that to no other person is an understanding of the Bible necessary.

Because of the fact that experience alone can give a true understanding, no matter how clearly and carefully the truths beyond one's experience may be declared, the statements regarding them must always seem spacious and uncertain. So we see that it is not the fault of the writers of the Bible that God's message to man is not clear and plain; it is the fault of those who read but do not practice what they read.

In taking the fourth step, or degree, the neophyte in the Order of Melchisedek starts out to conquer the power of Mother Nature to bind him and prevent him from rising out of her controlling power. Mother Nature is largely the expression of the creative principle Cohesion—or, to be more nearly exact, Cohesion is the mother principle in Nature, that which holds and binds. When thru

the father's creative impulse, the mother conceives a son, her binding power, Cohesion, enables her to gather the substance wherewith to build that conception into the likeness of its father and to retain him within the protecting limits of her body, until he is strong enough to live without her.

These words in I John iii 9, 10, have perplexed many Bible students: "He that is begotten of God doth not commit sin, *for his seed remaineth in him*, and he cannot sin, because he is begotten of God. In this the children of God are manifest." These words show us that when one retains his seed in his organism, the life that is in the seed begets in him the beginning of a new, psychical, consciousness, which is a begetting from God.

As month by month he still retains his seed, that impulse of begetting from God which is in the seed, becomes a continuously repeated impulse that causes the man (or the woman) to pass thru the period of spiritual gestation, until he is grown to where he, the soul, is able to live without Mother Nature's protecting and restraining power. It is time for him to be born; and that implies that it is time for him to escape from his Mother's binding

power and enter into the realm where his Father and elder brethren are; to breathe the same air that they breathe, to see by the same light, and to live from the same life, as they. In taking the fourth step in the Order of Melchisedek, the man is seeking to escape from the limiting, the binding, power of Mother Nature. *Physical plane*

The neophyte's experiences in the first three degrees should have developed in him a good measure of the "righteousness and true holiness" which constitute the likeness of God. Therefore, in the fourth step, he begins the struggle to take the dominion.

We may say that the one great vital effort of Mother Nature is to impel all living things to obey the impulse expressed in the words, "Be fruitful and multiply." As the forces of Nature working together have brought the neophyte up to this point, he now rebels—so to speak—against his Mother, the same as if a child were to say to its mother, "Henceforth I will no longer obey you, but you shall obey me."

There are several places in the Bible where this phase of the struggle between the neophyte

and his Mother to decide if he is strong enough to be free is illustrated; especially in the story of Job. Also in the story of the arrest, the trial and crucifixion of Jesus.

In the story of Job: "The **LORD** said to Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? Satan answered the **LORD**, and said, Doth Job fear God for naught? hast thou not set a hedge about him. . . . But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face. And the **LORD** said to Satan, Behold, all that he hath is in thy power: only upon himself put not forth thy hand."

The "hedge" Satan spoke of is a certain protection which is granted to everyone under normal conditions, and especially to the neophyte in the beginning of his efforts, from the malevolent intelligences on the unseen side of life that Jesus called "devils." (These "devils" who influence persons and their environment, do not, as a rule, permit their victim to see the part they play, until he perceives and learns their methods of operation,

and begins to resist and overcome their influence. Then in their efforts to maintain their influence over him, they sometimes show themselves.) This hedge is sometimes taken away by an act on the part of the neophyte himself, and that act is, in effect, to challenge to combat all the generative forces, which includes the malevolent intelligences in the astral. From another point of view, it is to open and pass thru a "door" into the astral realm. But the LORD set a limit to Satan's power, which limit was that he must not touch Job's person.

Passing thru this "door" is as tho one were to go into a new locality and say to those whom he found there: "I am master here, and you must all do as I say." This would result in having to meet each and every one of them in combat, with them choosing the manner, time and place of the struggle, and he would have to conquer them all before he would be recognized as master.

The attainments in the regeneration are not to be had by any system of magic or spiritual "hocus pocus" so that a weakling or a profane person can have them; they are reserved for men and women who are mature and clean in body, mind and heart.

When the neophyte has thus challenged to combat all that belongs to carnal generation, including all the evil spirits in nature, he has taken an irrevocable step. He may never again return to his childhood's protection: he has asserted his manhood and must now prove himself to be master or remain a servant to the end of his life. It is even as Jesus said, "The kingdom of heaven suffereth violence, and the violent taketh it by force." Or, as translated in *Wilson's Emphatic Diaglott*, "The kingdom of heaven has been invaded, and the invaders seize on her." These statements do not sound much like dying and going to heaven.

After Job found that his property was gone, and all his children were taken from him, he still remained faithful, then the LORD called Satan's attention to Job's faithfulness. And Satan said to the LORD, "Put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said to Satan, Behold, he is in thine hands; but *spare his life.*"

The only limit that was set upon Satan was that Job was not to be killed. His friends and his wife now turned against him. After Job still held

fast his integrity, then even God himself seemed to turn against him; but his faithfulness finally conquered, and he received all again, and more than all of which he had been deprived.

In the beginning of his struggle Job had cried, "O that I knew where I might find him [God]." In the midst of his struggle he declared, "I know that my redeemer liveth. And tho after my skin, worms destroy this body, yet in my flesh shall I see God." At the end of his struggle, he cried, "Now, mine eye seeth Thee."

In beginning this fourth step, the neophyte meets one of the gravest of paradoxes. It is written in Revelation xxi 7, 8: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." But "The fearful and unbelieving" shall not attain to Divine sonship and eternal life. Again, we read, "The simple believeth every word." And we have the saying, "Fools rush in where angels fear to tread." Here is the difficulty; the neophyte must not be too fearful, too timid to go forward, but he must not be rash. He must not be simple, gullible, but he must not be too slow to believe. In other words, he must use carefully all

the knowledge and all the wisdom he has gained by his previous experiences in the other three steps if he would attain to, and pass thru, the fourth step.

To be able to believe enough, but not to be too credulous; to be mentally alert, but not to depend wholly on the intellect; to be sufficiently courageous and not to be rash—here is the grave danger, for, alas! sometimes a neophyte in his rashness breaks thru that “hedge” which has been set about him to protect him until the time when sufficient knowledge has been gained, and with strength to make it reasonably sure that he will be able to overcome the enemies he has to meet. For, to repeat, once that hedge has been broken thru, or taken away, there is no turning back to the old condition; the neophyte must conquer or remain a servant of Nature.

The fourth step is depicted in the story of Jesus from the time of his arrest until upon the cross he cried, “It is finished.” When there is no evil that can come upon the neophyte which can change him from his fixed purpose to be righteous before God (and that is saying much more than at first appears), then he can say, “I have overcome

the world."

It was said of Jesus that he was "holy, harmless, and undefiled." The neophyte becomes holy when all that he is and has is set apart to the service of God. He becomes harmless when he no longer feels or thinks or speaks anything that will injure another, and when the evil forces that come against him are received without resentment, for a force so received is nullified, and the earth is thus cleansed of that much of the evil men have created. In this way, "He bore the sins of many." "He was wounded for [by] our transgressions: he was bruised for [by] our iniquities And with his stripes we are healed." And he is undefiled when he no longer loses his seed.

When a man has come to know God, then the veil which has separated man from God will fall away. This refers to a certain experience—it is this: Jesus said, "Whosoever therefore shall confess me before men, him will I also confess [introduce] before my Father which is in heaven." Or, as it is stated in another place, "Him shall the son of man also confess before the angels of God." This refers to the fact that after the neophyte's victory

over himself, there will open before him a door in heaven, a door opening into the abode of those holy men and women who compose the Order of Melchisedek, and he will stand in that doorway between heaven and earth, and if there is no evil in his heart, Jesus will introduce him as one of his to that body of Divine Souls in Heaven whom he called "the Father," and to the angels of God as a fellow. The veil is gone he stands in the presence of God. And henceforth, tho he still may be "despised and rejected of men," he is accepted of God. And the Master can say to him," Ye are not of this world, even as I am not of the world." Whenever there is occasion he may, by right of his Divine sonship, enter and stand in the presence of God, in the presence of those who created man.

The first efforts of the neophyte are not so much to control the workings of Nature's forces, as to prove that nothing in nature can control him. Pilate said to Jesus, "Know you not that I have power to release thee, and that I have power to crucify thee?" Jesus did not resist, for his present purpose was to permit them to destroy him.

There are times when the neophyte, in bitter

distress and loneliness, realizes the feelings of the Master when, rising from his knees after his anguished prayer to be spared the sufferings of the morrow, he said to his disciples in piteous reproach, "Could ye not watch with me one hour?" And he realizes something of the meaning of the words, "He trod the wine press alone."

Tho the neophyte may not say say, as did Jesus, "For this cause came I into the world," yet he must suffer until "it is finished." Toilsome effort, pleasure, pain, these his body will continue to experience, but they touch only the surface of his consciousness, they cannot disturb the inner man. He understands now the words of Jesus, "My peace I leave with you."

There is another grave danger which the neophyte must meet. And the danger lies in its subtlety. We speak of "Job's comforters," those who assume to be comforters in time of distress, but who really condemn, and try to show one that he is in the wrong when he is right.

Job held fast his integrity, and persistently declared the righteousness of his actions, declaring that these evils which he endured were from God,

and for some unknown reason and purpose, and not because of wickedness on his part, as his friends tried to make him believe. This is a subtle trial, for if the neophyte is in the wrong and refuses to see it, he will be condemned. And if he is in the right, and allows himself to be persuaded that he is in the wrong, again he is condemned. To be right, and to know that he is in the right, and to refuse to accept that he is in the wrong and feel condemned, that is the task. Here the neophyte's only hope is with perfect honesty of heart to use all the discrimination and self-analysis he has, to perceive and to accept the facts, whatever they may be.

The neophyte will find at this point that friends will come to him, apparently in all kindness, and will try to show him wherein he is wrong, and when he sees that he is in the right, yet if he does not attempt to justify himself, or thinks it best not to explain, his friends will say he is unreasonable, obstinate, self-righteous, *et cetera*. But he must be careful in seeking to justify himself. And, again, at times it may be difficult to perceive clearly the dividing line between self-justification

and an explanation that is properly due. Tho usually it is not wise to attempt to explain. And if the neophyte takes the stand as did Jesus, "Which of you convinceth me of sin?" that is an attitude that is safe only for the perfectly innocent.

Another feature of this subtle test is that at times he may be praised or, in some manner, honored. But to permit himself to be elated because of the praise of men, is to fall. Jesus said, "I receive not honor from men."

When these subtle trials come, the neophyte needs to consider well the words of St. Paul, "Happy is he who condemneth not himself in that which he alloweth."

A man's body is a vital machine, and life flows thru it streams and impulses, as the air flows. These streams and impulses of life impinge upon, and flow thru, the organism and cause sensations, emotions, impulses and thoughts which make him conscious. And as the neophyte gets fuller control of himself by withstanding the attacks of his enemies, he finds, that not only is he a receiver and expresser of the vital currents which play upon his body, but he is, as well, and learns how to be, a

sender, a causer, of vital streams and impulses, and in this he begins to take "the dominion."

When the neophyte has gotten to where he can refuse to be controlled by the evil influences that assail him, he has learned also that he can, and how he can, control these influences, and can drive them away from himself, and also from others, to relieve them in times of distress.

In her efforts to retain her child under her control, Mother Nature brings to her aid her strongest ally, woman. Woman is an epitome of her Mother, and thru the woman controlled by the generative influences her Mother works unhindered. The neophyte will meet, or Mother Nature will bring to him, women who seek to serve their Mother's purpose, perhaps on their part not knowingly, but in fact.

In every condition and sphere of life, man finds that woman *can* be a great help to him, and, indeed, we understand that it was to this end she was created.

In the neophyte's extremity he commonly turns to woman for that strength and help to assist him to bear or to do what he needs to do, and

which help he feels he can receive thru her sympathy and love. And now is the time of gravest danger, for woman's power to help is no greater than her power to hinder. If she is not wholly cleansed from all generative impulses, he may be going for help to one who, because of his lack of knowledge and her weakness, may prove to be his worst enemy.

With the woman seeking the regeneration this experience is also true. Her hunger for love and companionship may prove to be so overmastering as to cause her to accept the love of one who does not seek to rise, or who does not have the necessary knowledge and self-control to enable them to walk together hand in hand upon the path; and great distress, if not disaster, is sure to follow.

Do not be deceived. In the generation Nature directs men's actions as she does with the animals. In this men need no teacher, their work being only to maintain the race while gaining, by the many experiences, the knowledge and moral sense needful to enable them to rise to a higher state. For in the regeneration man is rising into a higher state of life and consciousness. Because the laws and

manner of life in that higher state differ widely from that he is now in, he must learn the laws of that realm, and train himself to live in harmony with those laws if he would enter and abide in it.

To carry on the work of generation man needs no more knowledge than do the unthinking animals, he needs only to follow his natural impulses unthinkingly, yet to obtain the good he desires from Nature he must think and know and strive. And this thinking and knowing and striving have now developed in many the ability to rise thru the re-generation into a higher and better world of life and consciousness. Man has gained that of Nature's good more than have the unthinking animals, by thought and effort. And without such careful thought and effort as will give him a knowledge and understanding of the laws and manner of life of those in that higher world he cannot enter and abide in it.

As Nature's laws are merciless, and the violation of them brings disaster, so those natural laws of that higher life, being violated, bring disaster.

The purpose of the love between man and woman being that they shall be a help to one another in

their efforts to rise out of the state of animalhood, into the state of Divine manhood, every effort they make must have that object in mind. This implies a knowledge and the application, and obedience, to the natural laws involved.

The chief reason for the disappointment on the part of those who have sought to attain the regeneration by the way of love (for man can attain the ultimate without human love), has been that the pleasing sensations experienced have so far attracted the attention from the real purpose that that real purpose has been neglected. We can see by this that every physical good received becomes a temptation to stop and enjoy. And every new power gained can become a snare to entrap the neophyte thru his ambitions. Regardless of all else the neophyte must hold fast to his original purpose.

Unless they who seek advancement in the regeneration thru human love hold it as a means to that end, and seek that end thru a knowledge and application of the natural laws involved, they shall fail dismally, and find misery and darkness of mind instead of happiness and advancement.

In the story of Eden we are informed that God

said, "It is not good that man should be alone, I will make him a helpmeet for him." And the apostle Paul said, regarding the story of Abraham's two wives, "This is an allegory." Hagar, being a slave, could bring forth only a bond child, while Sarah, a free woman, brought forth the promised heir. The allegory is this: — Paul here alludes to a certain thing which the women seeking the regeneration should know and consider. Of Sarah it was said "It had ceased to be with her after the manner of women." This refers to the fact that when a woman starts to attain the regeneration, as she rejects the influences, impelling her to generation, aside from improved general health and a feeling of buoyancy, the first apparent physical result is that she begins to recover from what has been termed "the wound of the fall." Her monthly flow gradually decreases, and begins to come one lunar sign earlier each month. In time, if she continues faithful in her efforts, her moonly weakness will disappear altogether. She will then have recovered from the wound of the fall, and regained her virginity. This is not the result of old age, when the fires of life are burning low, but be-

cause she has gotten such control of her life that she can refuse to be controlled by Mother Nature's impulses to generation. She has conquered the power of Mother Nature to hold her in bondage to generation; she has become a virgin again. And it is not until then that the neophyte can turn to her with safety and confidence for the help she can give with her love and sympathy.

Let the neophyte not be deceived; until the woman has regained her virginity, if she does not know the law, she *may* be too weak to stand against the opposing influences she will meet, even as was Eve, in which case she may bind him helplessly in the generation, from which they are both trying to escape.

Apparently the gravest test the woman will meet is that motherhood, the family, and domestic life, will begin to appear to her imagination as the grandest, highest and holiest life-work, and promising supreme happiness.

As she returns to her virginity she becomes as a little child. And we read, "Exept ye be converted, and become as little children, ye cannot enter the kingdom of heaven." "For of such is the king-

dom of heaven."

"And unto the angel of the church at Thyatira write: These things sayeth the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into a great tribulation, except they repent of their deeds. And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan as they speak; I will put upon you none other burden, but that ye have already, hold fast till I come.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

"And I will give him the morning star."

"Jezebel" is the woman whom Mother Nature will bring to the man, with the idea that she will be a help to him, who, with her Mother's psychic, serpent influence, will try to turn him into by-paths so that he may fall. The words, "I will give him the morning star," imply that he receives the promise of the approaching eternal day. We speak of "an iron will," the iron sceptre being symbolic of a will strong enough to control and direct even national affairs.

The evidences are clear that by this time the neophyte has so far developed his will thru his many trials that he has learned largely to refuse to be controlled by the extraneous forces which play upon him, and at the same time he learns to control and to use these forces according as he will. One of these powers operates thru what is called "Mob Psychology." The vast majority of

the people are controlled wholly by their feelings, and he who can play upon the feelings of the masses can control them.

The idea of a person, unseen and unknown, controlling bodies of people was illustrated in the story of the besieged city of Samaria (See II Kings vi and vii). In this story the King of Israel sent to take Elisha and cut off his head; Elisha exclaimed: "What! Should I wait for YAHVEH any longer?" As much as to say, he perceived that YAHVEH intended for him to act in this matter according to his own judgement, and the result of his action was attributed directly to the Lord. "For the Lord made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; wherefore they arose and fled in the twilight, and left their tents, and their asses —even the camp as it was, and fled for their lives." The words of the prophet, "Shall I wait for YAHVEH any longer?" clearly imply that the prophet acted by himself to fill the Syrian army with fear, so that they fled from their own imaginings.

This promise of the power to overthrow nations cannot be had in its fulness until the neophytes,

as sons of God, have gathered together to work together as a unit. This gathering of the sons of God was foreseen by the Psalmist when he, as the mouthpiece of the Spirit, cried, "Gather my saints together unto me, those that have made a covenant with me by sacrifice"—by the sacrifice of their carnal nature. Those having made this sacrifice understand the words, "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, shall save it."

It is not until the time that the sons of God are gathered into one body that they shall "take the kingdom and the dominion under the whole heaven." It is not until then that the promise, "He shall rule the nations with a rod of iron," will be wholly fulfilled. And this will be the fulfillment of the promises, "The meek shall inherit the earth," and "The saints shall judge the world." Then these can say as did Jesus, "All power is given unto me in heaven [the psychic world] and on the earth."

In the first step, the overcoming of the power of the sex influences to control him, the neophyte attains the ultimate of that step, which is power."

For as he conserves his seed, he finds that his consciousness and his powers increase. And as thru discrimination he gathers the jewels of truth along the way, he finds that he is becoming "Rich" with the truths of a spiritual life. In the third step, as he arranges his knowledge into an orderly thought-structure, he gains the "Wisdom" that enables him to use properly the knowledge he has gained, so in the fourth step, as he stands faithfully against the efforts of the Cohesion of Mother Nature, he develops the "Strength" to take the dominion, first, over his own body, then over the forces about him. (See Butler's "*Seven Creative Principles.*")

In an ordinary life-time man cannot develop to where he can gain and use all the God-powers possible to him. The Psalmist cries, "Behold, how good and how pleasant it is for brethren to dwell together in unity for there the LORD commandeth the blessing, even life forevermore." We are informed, "The last enemy that is to be destroyed is death." Also the words, "As the Father hath life in himself, even so hath he given to the Son, [the Christ Body, the gathered and organized Body of the sons of God], to have life in himself."

Therefore, this Body of the sons of God can say, even as God said, "I lift up my hand and say, I live forever." For these Sons of God have now become an integral part of the Eternal One. And because they live forever, forever they will advance continually to higher and yet higher states.

Jesus expressed the thought of a man becoming united to God, when he said, "I and my Father are one." Also, in his prayer to the Father, Jesus said, "That they [his followers] may be one in us."

We read in Revelation that after the Body of the 144,000 of the sons of God are gathered and sealed (Rev. vii), and have overcome the power of death, for 1,000 years they will grow and develop (Rev. xx) until the time when as "kings and priests unto God" they "shall take the dominion under the whole heaven and shall reign for ever and ever."

"The heights by great men gained and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

For

"Heaven is not reached by a single bound.

We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to its summit round by round."

In the process of initiation into the fourth degree in the Order of Melchisedek the neophyte is tested to prove his strength to hold and to turn back the forces of involution in his own organism.

THE CREATIVE WORD

CHAPTER VI

A RELIGION which is not understood by its votaries, must always be more or less of a superstition, tho the dividing line between a religion and a superstition is not always clear. It seems very clear, however, that always, as times passes, superstitions become injected and absorbed in a religion, until the original teachings are largely hidden.

The Christian religion is the outgrowth of the Hebrew religion, or the carrying to their true ultimates the fundamentals of that religion. And this whole system of belief and practise may be said to be based upon two facts or laws in nature. The first fact is that everything that lives has inherently the power to become the equal of its progenitor. And it appears to have been a perception of this law that caused the writer of Genesis to state the purpose of the Creator in making man in the following words, "Let us make man in our im-

age, after our likeness, and let them have dominion over . . . all the earth.”

The Bible gives us to understand that man’s life and development are without limit; this makes the statement we have just quoted from Genesis equivalent to saying, “Let us make man, who shall become Gods in their realm; even as we are Gods in our realm.” And this thought brings us face to face with the thought that man’s destiny is Godhood—that man, not the individual, but the Body of perfected ones, is to become the God of this mundane realm, in accord with the words of God to the Son; “Unto the Son He saith, Thy throne, O God, is forever and ever.”

This thought was clearly expressed by the prophet in the words, “The heaven, even the heavens are the LORD’S but the earth hath he given to the children of men”—that is, the earth is given into the hands of men, its inhabitants, even now, for them to make the conditions upon it largely what they will. This was further alluded to in the words of God to Israel: “Behold, I will bring evil upon this people, even the fruit [results] of their thoughts.”

Men are permitted to think as they will, and it is the thoughts, emotions and impulses of persons that qualify the vital and psychic atmospheres about them, forming their aura, and it is the collective thoughts and emotions of the race as a whole that determine the vital, mental, moral and psychic condition of the world's vital atmosphere. God created all things "very good," but the minds and hearts of men have brought these things into a very evil state.

The Bible is God's message to man, teaching him the purpose in his creation, the ultimate that he must reach some day, and that the paradise into which he will some day enter will be this earth, cleansed of the evil results of his own doing.

The second fact upon which these religious systems are based is that every separate living thing is the result of a creative word. That is, every living thing is the embodiment of a thought of the Creator. To illustrate this, take an acorn and ask, "What is the creative word or thought of which this seed is the embodiment?" We repeat, the acorn is the separate living thing, and is the embodiment of a distinct thought of the Creator. To

know what is the thought embodied in the acorn, we plant it, and we find that the acorn becomes an oak tree; and more, it becomes an oak tree bearing acorns. So we perceive the acorn is the embodiment of that thought—that thought determines its destiny, for it can never become anything else but a manifestation of the thought that produced it.

Whether the seed be that of a plant, or whether it be the reproductive substance of an animal, it is the same. The creative thought that is in the reproductive substance that produced a thing is what it is able to become.

In the case of a man we may ask: What is the creative “word” or thought in his seed showing what he can become?

We find in the account given in Genesis the announcement of what it was determined man is to become, the ultimate toward which he is developing, in the words “Let us make man in our image, after our likeness, and let them have dominion . . . over all the earth.” This, then, is the creative thought embodied in man’s seed, declaring what he shall one day become when the creative word has finished its work in him.

When John said of Jesus, "The [creative] word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth," his words implied that Jesus had become a full embodiment of that creative word. That he was a Godlike man dominating all nature his miracles proved. He was a manifestation of what other men may become. And his words, "Follow me," implied, "You may become as I am." Because Jesus was created in the image of God, and had developed the character, and gained of the knowledge and the powers of God, he was called a son of God.

Since the creative word, with its urge to become, is in the seed, then that creative urge is lost if the seed is lost. If the seed is retained, that creative urge which causes all things to become according to it is retained, then the man retaining it must, because of that urge within him, grow toward the ultimate determined for him at his creation.

We find the thought clearly stated in the words "He that is born of God does not miss the mark, for his seed remaineth in him, and he cannot miss

the mark,* for he is born of God. In this [fact that they do not lose their seed] the children of God are manifest" (I John iii 9, 10).

The mark set for man by the Creator is God-likeness of character, knowledge and power.

The beginnings of life in man are with the begetting; and if the children of God are manifested, discovered, in those who retain their seed, we perceive that the creative urge within the seed is the means, and the retaining of the seed in the body is the external and fundamental part of the method whereby one becomes a son of God. The retaining of the seed is the first step towards being born of God, or, of becoming a son of God. Therefore, when a man begins to retain his seed in his body he begins the process of being begotten of God, and a definite step is taken in the process of becoming a son of God.

All things that are, are by the power of the creative word, which creative word is the power in a seed causing the seed to become according to it.

*The word translated "sin" in both the Greek and the Hebrew, means to miss the mark, as one who shoots at a mark and misses it.

"All things were made by it," (by the word), or, all things were thought into existence by the Creator; for a word is the expression of a thought. Therefore, we say, all things were thought into existence by the imaging power of the Creative Mind. And the process of gestation of a son of God, is by adding month by month one urge after another by receiving each lunar month a new creative urge, a new creative word. We read of this word that, "To as many as receive it, to them it gives power to become the sons of God."

When Jesus asked his disciples, "Whom do men say that I, the son of man am?" Peter answered, "Thou art the anointed son of God," and Jesus then answered, "Upon this rock I will build my Church." His words implied that upon the foundation of Divine sonship will his Church be built. Which is the same as saying that only they who become sons of God will be accepted as members of his Church.

The idea that for a man to lose his seed is an evil thing in itself, was strongly hinted at thruout the ritualism of Israel. If a man had "an uncleanness "which chanceth him by night," he must go

out of the camp, away from among God's people, and wash himself, and be unclean all that day (See Deut. xxiii 10). Also a woman was rendered unclean for many days by her monthly flow.

Paul offers his opinion that it is better not to marry. Yet we have the words, "Marriage is honorable, if the bed is undefiled." Of the younger widows, kept in idleness by Church support, Paul says, "When they wax wanton against Christ they will marry." The idea being that they will prefer the pleasure of the generative relation rather than to retain their seed with the hope of attaining a higher state of consciousness, for the soul grows and becomes conscious of Spirit thru retaining the seed, for the retained seed is the food of the soul.

Since thru retaining the seed the material part of the spiritual gestative process is carried on, the one doing this grows toward the time of birth. But the words of Jesus to Nicodemus, "Ye must be born of water *and of the Spirit*," show that there is another factor to be considered.

Baptism by water typifies "the washing with the water of life by the word" (Eph. v 26). That is, the life that is in the seed, qualified by the crea-

tive word, washes away sin. Baptism being the initiation into the Church, symbolizes that the initiate will seek to retain his seed so that the creative word given him month by month may give to him the life which will wash away his sin. By so retaining the word, in time the faculties of the soul begin to awake, and the physical man born of a woman, living in this material world, is being born again as a soul, separate and distinct from the physical body with its five senses, and having a separate set of senses of its own, by which it can see and hear and know in the psychic realm, the soul-world. This awakening to a soul-consciousness is being "born of water," the water of life that is in the retained seed. If the attitude of devotion toward God, a reaching out to come in touch with the Holy Spirit, is maintained, in time the soul will see a light, dimly at first, but that light will increase. Of this light Jesus said "The world cannot receive it because they cannot see it." Not until the eyes of the soul can see the light of the Holy Spirit, the Comforter, can one receive it, to be affected by it, or to affect it. In time the soul finds itself in that Light, and then realizes that it is now a spirit, born of,

and living in, the light of the Spirit of God, living among those Holy Ones who constitute the Order of Melchisedek.

The experiences of many show that as the seed is retained in the body, the body grows more and more sensitive, and the person begins to sense and to know things impossible for one whose body is impoverished of its vitality thru the loss of the seed. Because they who lose their seed cannot sense Spirit it was written, "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him." Because he is utterly unable to be conscious of them. If the neophyte is watchful of his sensations, he will begin to notice the effects of the feelings of others upon the general vital atmosphere about him, and may note, as well, the influences from the realm of souls. With some persons the soul-faculties soon begin to awake, and the neophyte has the opportunity to learn many things about the unseen world, things impossible for the normal person to know.

As the soul begins to see and hear and feel, and therefore to know, in the soul-world, he has already some life of his own, tho he is not yet born.

The normal person who has not yet begun to practise the regeneration, has no life of its own, he is kept alive and conscious by the play of extraneous forces impinging upon him. Without the action of these extraneous forces most persons would soon go to sleep. This was illustrated when, on the mount of transfiguration, the disciples went to sleep. For the three great minds of Jesus, Moses and Elias had in them nothing in common with the mentality of the disciples.

Also when the angel talked to Daniel, he found himself on his hands and knees, asleep.

The realm of souls is not, properly speaking, the Spirit-world, but is called "the astral," and it stands between the carnal consciousness and the Spirit-world. That is why the neophyte becomes conscious first of the things of the astral, or soul-world, and afterwards becomes conscious of things in the Spirit-world.

The reason it is so hard for a rich man to enter the kingdom of heaven is because his riches require so much of his attention, and this holds him in the world-influence, from which, above everything else, he is seeking to escape.

There is a law which an observant person can easily verify—it is that one comes in touch with the spirit of whatever is thought about. In other words, one comes in touch with the spirit of whatever the attention is fixed upon. For this reason, if a man turns his attention toward God and the heavenly world, if he is retaining his seed, in time he comes in conscious touch with that realm, and with those who dwell therein—conscious of the angels of God and of the spirits of “just men made perfect,” who have passed on into that realm. As he becomes conscious of God, the Father, and of his elder brethren in the heavens, the attaining of that consciousness constitutes being born of the Spirit.

Therefore, he who would become conscious of that realm where God and the angels of God are, must fix his attention there. Jesus said, “Where your treasure is, there will your heart be also.” In other words, your attention will be fixed upon those things which are most desirable to you. And for this reason, also, it is written, “Love not the world, neither the things that are in the world.” We would say right here, that such teachings as these are not intended for all men, are not intend-

ed for those whose loves and sympathies are wholly for this material world and generation, but they are intended for those who are dissatisfied with a life and consciousness wholly of the physical senses, with its selfishness, its injustices and its sufferings, and who have the maturity of mind to desire, and the strength of will to live a wholly right life. There are many who desire to live among others who are true and honest and just and kind; but who are not able to live up to that standard. One should not ask of others that which one is unable to give in return. They who would enter the Spirit-world, where peace, truth and perfect righteousness with kindness are the laws, must pass thru a long and severe training to develop these characteristics in himself before he can properly be received among such as a fellow. Hence the many years of preparation required of the neophyte.

GOD THE FATHER AND GOD THE SON

CHAPTER VII

THERE is, perhaps, no one thing so hard to define to the ordinary mind as an idea of God. The word "God," however, in the abstract means simply an intelligence that is the supreme power in his sphere, or realm of action.

But the Bible gives us two very distinct and very different ideas of God. Jesus said to the woman at the well of Samaria, "God is Spirit." We may say that to the ordinary consciousness, Spirit is formless life. But *a spirit* is a local or individual intelligence that has, to the normal sense of sight, no form.

God came down on Mount Sinai to manifest himself to Israel, and while there were thunberings and lightnings and "devouring fire," with tempest and thick darkness, yet, as Moses afterwards reminded the people, "Ye saw no similitude"—that is, there was no form seen. And the

words of the commandment, “Thou shalt not make unto thee any graven image, or likeness of any thing” [that is, to say, “This is like God in form”], show that there was a careful effort made to give the people the idea that their God is formless Spirit, formless Life.

The other idea being that God is in the form of a man.

The formless Spirit was called by the name “YAHVEH.” And, as Mr. Butler frequently explained, this name refers to the WILL, the Supreme Power, of the universe, and it is expressed by the words, “I will be what I will to be.” We can see that these words express the most absolute and complete self-control, self-mastery. And he who seeks to attain to the fulness of the Order of Melchisedek must learn to “take” that name, so that he may have the needed strength to “overcome the world,” and be master of everything in nature.

In the account of creation we read, “And YAH-VEH Elohim said, “Let there be and it was so.” Repeatedly the creative “word” went forth from YAHVEH Elohim, and each word caused an added step of advancement in the process of cre-

ation. While the name YAHVEH, as we said, designates the formless WILL, *the Power* of the universe, yet the word "Elohim" is a Hebrew word in the plural, meaning "Gods." And rendered into English the meaning of the term, "YAHVEH Elohim," may be exprest, "YAHVEH the Gods."

The question arises, "Who are these individuals, or personalities who created the world, and who are called "YAHVEH, the Gods"?"

The statement or expression which Jesus said was the most important commandment, or law, is, "Hear, O Israel, YAHVEH, our Elohim, is one LORD: And thou shalt love YAHVEH thy God with all thine heart, and with all thy soul, and with all thy might." As Mr. Butler stated in "The Goal of Life," "We are not here presenting you with many Gods, but with a God of many members"—a God of Hosts. And the words, Let us make man, in OUR image, after OUR likeness, and let them have dominion . . . over all the earth," appears equivalent to saying, "Let us make men who shall become gods to rule in their sphere even as we are Gods rull in our sphere.

There is much said in the Bible about God's

name, and occasionally the idea is expressed of taking God's name or, of being "called by my name." And we are solemnly admonished, and even threatened, "Thou shalt not take the name of YAHVEH thy God in vain." To take a name is to be called by that name.

We read the words of the Spirit about those who are "called by my name." That is, in due time those who become God's people, those whom Jesus had in mind when he said to his disciples, "Be believing *into* God, believe also *into* me. He said again, "He that believeth *into* me, believeth not [only *into* me, but *into* Him that sent me.]" This is the same as saying that one who becomes admitted into the Christ-Body, is accepted also among the Elohim as one of themselves. and has taken their name, and is entitled to be called "Yahveh Eloah."

In some places in the Bible the term is changed to "Elohim YAHVEH," and we suggest that a legitimate rendering of this form may well be, "The Gods who will be what they will to be."

We perceive that if a man can believe *into* the Body of the Elohim, then they once were men who

have attained to such mastery that they are able to be that which they will to be, and are for that reason entitled to be called by that name.

If a man so develops his will that he can and does so fully control himself that he can be that which he wills to be, he has to that extent taken that Name. And if he does not use the power he has so gained in the furtherance of the Creator's purpose in creation—if he does not, so to speak, fall in line with the Powers that be in the heavens and work with them, then he acts independently, as a "free-lance," and in the use of his powers he can be only a magic-worker out of harmony with the dominant, fundamental urge in all nature. The prophet cried, "Rebellion is as the sin of witchcraft." In other words, magic-workers who seek the accomplishing of their own purposes, and who do not make it their business to seek the accomplishing of the Divine Purpose in the earth, in so far as they have taken that name, have taken it in vain. As the prophet said, "Their light shall be put out in obscure darkness." They shall go down into darkness, because of their rebellion against the Supreme Power that brought

them into existence.

After the man had sinned, YAHVEH Elohim, the Creator, said, "The man has become as one of us to know good and evil." And this statement appears to be equivalent to saying, "As the man is now learning good and evil by doing good and evil, so we, in the eons past, learned good and evil." In other words, as man is now rising from manhood to Godhood by the many experiences in life, so they rose from manhood and womanhood to Godhood. They once were men and women who reached that state of attainment where they gained the right to be called "YAHVEH Elohim." As said YAHVEH, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth: Even every one that is called by my name"—(Isa. xxxiii).

Jesus said that he came forth from God. And apparently the statement "I came forth from the Father" was equivalent to saying, "I came forth from among the Elohim." As much as to say, "I am one of the Elohim, and they sent me here to earth to do a certain work." And his words, "I

came to save THAT which was lost" appears to refer to the fact that the knowledge of the way from manhood to Godhood had been lost. That this way had been known, and that knowledge had been utilized is evidenced by the fact that on the Mount of Transfiguration there appeared with Jesus, Moses and Elias. And the fact that these men appeared with him as fellows, and that Jesus afterward said, "No man cometh to the Father but by me," was equivalent to saying that the knowledge of the way of God, or, from manhood to Godhood, had been lost; but that he had come to restore that knowledge, and thus to open up to man the way to God, so that those who seek that way by the method that Jesus and the prophets of Israel taught, could find it. In other words, Jesus made it possible for man to become a son of God, and thus to attain eternal life.

When a man adopts a son, he gives him his name, and thereafter the adopted son is called by that name. Paul said, "The whole creation groaneth and travaileth together in pain until now. . . . waiting for the adoption" (Rom.xxiii 5), and, "that we might receive the adoption of sons" of

God (Gal. iv 5).

The statement that Jesus “as captain of our salvation” would “bring many sons [of God] to glory,” shows that his mission was to open up the way, whereby man could rise to the attainment of Divine Sonship, as a preparation for eternal life and Godhood.

The words of the Psalmist, “What is man, that thou art mindful of him? . . . Thou hast made him for a while lower than the Elohim” (Ps. viii5), —that is, “lower than Gods,” show clearly that man’s destiny is Godhood.

Those who follow Jesus in the regeneration, in the way he has opened up for them, until they become sons of God, will one day be gathered together into one Body; as said the Spirit, “Gather my saints together unto me, those who have made a covenant with me by sacrifice,” by the sacrifice of their carnal nature. And they, as sons of God, or, men and women who have attained to Godlikeness, who as a Body have attained to a likeness of that Body which created them, and are a Son of that Body—shall be called THE Son of God. This is the Christ-Body, to which Jesus referred when

he said, "He that liveth and believeth into me shall never die." It is that Body of whom it was said, "A Body hast Thou prepared me." It is that Body of which Jesus is High Priest, in accord with the words, "Thou art a priest forever after the Order of Melchisedek."

We read in the Psalms that God the Father said, or as it is in the language of futurity, *will say*, to this Body of the sons of God, "Thy throne O God, is forever and ever." Thus "The Kingdom and the dominion under the whole heaven shall be given to the saints of the Most High." This brings us to the time when man becomes not only a son of God, not only to the time when man (the Christ Body) becomes *the Son of God*, but to the time when man becomes God the Son, and his kingdom and dominion shall be forever.

We see man becoming first, *a son of God*, and then **THE Son of God**, and then becoming God the Son. And shall not the son proceed from the Father forever? And it is in harmony with the idea of eternal progression to look down the dim vista of the future ages to where God the Son shall say as did the Father, "Let us make man in our im-

age after OUR likeness." And thus God the Son shall begin a new creation. And so we see thruout the eons, man rising higher and higher thru all eternity.

whatever has a front has
a back, a beginning, an end
only the uncreated is forever
So God the Son is God the
Father.

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